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The experiments will depend entirely upon the questions of the children as they fail or succeed in their work. They will probably discover caramel and carbon in this work, and note the changes which take place in sugars when subjected to the action of heat. Simple experiments in the dissolving of sugar, evaporation of water, and conditions for crystallization will be performed by the children if they are necessary as explanation for the results observed. For the reasons stated above the exact experiments cannot be foretold.

The following is a list of reference books used in the study of sugar:

REFERENCES

Teacher's List

A Century of Sugar Making in Louisiana. Century Magazine, v. 13, p. 100-120.

Church—*Sugar* (see *History of Food*, p. 31-34). Chapman & Hall.

United States Department of Agriculture—*Sugar* (see Yearbook, 1898, p. 566-7).

Colorado—Experiment Station. Bulletin, Nos. 21, 42, 46, 51.

Idaho—Experiment Station. Bulletin, Nos. 12, 18.

Illinois—Experiment Station. Bulletin, No. 45.

Indiana—Experiment Station. Bulletin, No. 68.

Iowa—Experiment Station. Bulletin, No. 37.

Kansas—Experiment Station. Bulletin, No. 94.

Maryland—Experiment Station. Bulletin, No. 61.

Michigan—Experiment Station. Bulletin, Nos. 177, 179.

New York, Cornell University—Experiment Station. Bulletin, Nos. 18, 183.

North Dakota—Experiment Station. Bulletin, No. 5.

Ohio—Experiment Station. Bulletin, Nos. 99, 115.

Oregon—Experiment Station. Bulletin, No. 59.

Pennsylvania—Experiment Station. Bulletin, Nos. 40, 47.

South Dakota—Experiment Station. Bulletin, Nos. 56, 62.

United States—Agriculture, Department of. Farmers' Bulletin, Nos. 52, 73, 79, 92, 93, 113.

United States—Representatives, House of. Document, No. 699.

Vermont—Experiment Station. Bulletin, 26, 73.

Vermont—Annual Report, No. 11.

West Virginia—Experiment Station. Bulletin, Nos. 55, 64.

Children's Reading

Carpenter, *Visit to a Sugar Plantation* (see *History North America*, p. 143-150). American Book Co.

Chase and Clow, *Sugar* (see their *Stories of Industry*, v. 2, p. 135-9). Educational Publishing Co.

Kirby M. and Kirby E., *Sugar* (see their *Aunt Martha's Corner Cupboard*, p. 43). Flanagan.

Troeger, *The Maple* (see *History of Harold's Rambles*, p. 37-43). Appleton.

Warner, C. D., *Sugar Camp* (see *Cyr Fourth Reader*, p. 268-75). Ginn.

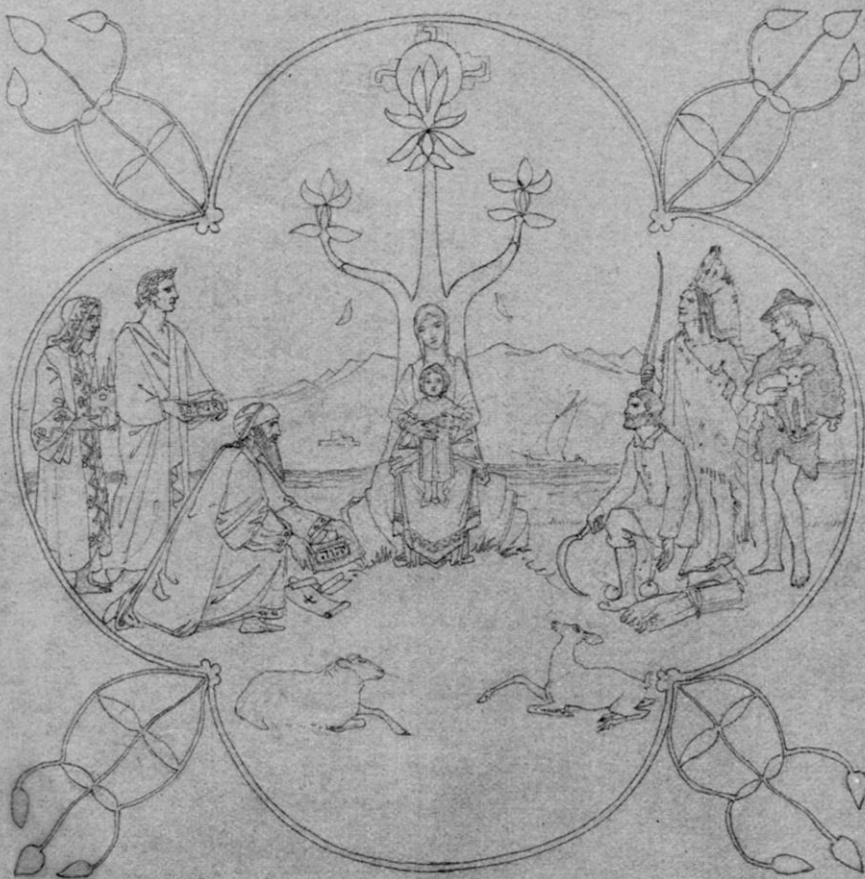
Art

John Duncan

During this month our attention will be turned to the planning of the costumes and accessories of the Christmas festival, and to the designing of Christmas presents. The art work of the High and Pedagogic Schools will center during this month about the banners to be used in the Christmas morning service. The banners

will be embroidered with designs illustrative of sun myths referring to the conflict of light and darkness, of the gods of warmth and life with the demons of cold and death. The stories of Osiris, and Phœbus, and Baldur, and Cuchulainn, and Michael the Archangel, will lead up to the Christian conception. And these banners

AROUND, THE INFINITE OMNIPOTENT UNCHANGEABLE YET ETERNAL ENERGY OF THE UNIVERSE ;



WITHIN, THE DIVINE HUMANITY, THE HOME OF THE HUMAN WORLD.

BANNER IN SILK APPLIQUÉ AND EMBROIDERY
SEE PAGE 297

will be succeeded by a larger one illustrating the gospel story.

Our frontispiece is a sketch design for this larger banner, which will be executed in silk applique and embroidery.

The subject is the old and ever new theme of the Madonna and Child, and, whilst we follow to a certain extent the conventional planning of the picture, we have attempted to read into the old symbols a fresher meaning.

The most ancient and the newest faiths are suggested by the emblems of the rolling heavens and the world tree, the tree of life, of growth and evolution, showing forth the sustained miracle of creation, dropping its brown leaves, spreading its green ones, and forever sending out its buds. At its base are creatures wild and tame, and the hills and sea are around.

The humble primitive folk, the pioneers of the world's progress, the hunter and farmer, as well as the shepherd of the gospel story, lay their gifts at the feet of the coming man. And the civilizations of

Asia and Africa and Europe, represented by the three wise men from the East, bring their contributions: Asia his philosophies and religions, his Bibles; Africa, who in Egypt set the type of ancient architecture and ornament, and in Morocco that of medieval times, brings his art, indicated here by the cathedral; and Europe, in the person of Julius Cæsar, presents his great conception of world citizenship.

The Madonna is the loving mother who looks to her boy to realize all that she has dreamed and failed to realize herself. All her aspirations are to be fulfilled in him. She it is who inspires the teacher with her own hope—the hope of a divine humanity. Athena-like, the teacher must supplement the child's vision with the mirror of knowledge, and arm his hand with the sword of skill for the conflict with the powers of darkness and dissolution, when he, like Osiris and Phœbus, and Michael the Archangel, must go forth to bring in at last the reign of gentleness and love, of peace on earth, good will to men.

Speech, Oral Reading, and Dramatic Art

Martha Fleming

The festival of the winter solstice celebrates the returning of the sun. Bound up with it are ideas of returning life, vigor, and joy. Up to this time the tide has been ebbing, now it begins to flow again. Darkness and death have been stealing on, shrouding and congealing all things. Now they begin to give way and are beaten back farther and farther by the growing strength of the sun's rays. A hope revives in us that Balder will come again. Cuchulainn awakes after his long sleep and stretches himself. Ormuzd has overcome his enemy Ahriman, Osiris is reborn; and at this season rises again the Sun of

Righteousness, The Light of the World The Day Spring, The Bright and Morning Star, The Prince of Life. Christ comes to dispel the spiritual darkness of the world.

In our Christmas celebration we shall present the mythological stories in dramatic form, bringing out their substantial identity and spiritual unity, and showing that they answer a need of the human heart for some outward expression of its desire for life more abundant and a reassurance that life ever follows death. These early myths are prophecies, the dawn before the sunrise.